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"... only time will tell ..."

SBC leaders discuss depth of differences

By Dan Martin

IRVING, Texas (BP)—Forty Southern Baptist leaders—representing all sectors of denominational life—met Nov. 12 to talk about the problems of the denomination and most came away talking about the depth and seriousness of the differences.

The leaders included heads of four of the six Southern Baptist seminaries, the Foreign and Home Mission Boards and Executive Committee and representatives of all factions in the SBC.

At the conclusion of the meeting, one participant, C. Welton Gaddy, pastor of Broadway Baptist Church in Fort Worth, Texas, commented: "I am disturbed by the depth of (theological) difference between us, but encouraged by the desire for us to find a way to work together."

John Sullivan, SBC first vice president and pastor of Broadmoor Baptist Church in Shreveport, La., who arranged the meeting, said it was part of

SBC President James T. Draper Jr.'s effort to get the factions talking to one another rather than about one another.

While admitting "no resolution came about," Sullivan commented: "I think the most positive thing was a willingness on the part of these men to come to be a part of the healing process, adjusting busy schedules and paying their own expenses. There is a high level of concern."

Draper, pastor of First Baptist Church of Euless, Texas, commented that "only time will tell if (the meeting) did any good or not, but I feel it was positive a thing ... in which participants were able to discuss differences without anger or hostility."

R. Keith Parks, president of the denomination's Foreign Mission Board, said results of the meeting are "intangible" and added: "I felt there was a little moving together ... a little emotional drawing together, and I felt good about that."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said he is "optimistic and grateful leaders with different theological positions are talking together about the work of our convention." He added that "if we will let ourselves, I believe God can bring us together in strong commitment and support of his work through the SBC."

William G. Tanner, president of the Home Mission Board, said the HMB must have "diversity in the field" if it is to be effective in reaching people for Jesus Christ. "We have never been polarized on our board. If we become so, we will not be as effective," he said.

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, said the admission the problems are extensive is "progress. You have no hope of a solution until you can clearly identify the problems."

Patterson and Don Harbuck, pastor of First Baptist Church of El Dorado, Ark., presented papers on "My Definition of a Theological Conservative." Patterson has been a leader in the inerrancy movement and Harbuck has been identified with the "moderate-conservative" faction.

Patterson used the occasion to pose six questions, which he said must be seriously considered by denominational leaders, particularly agency heads.

Five of the questions start with, "Can assurances be provided that ...?" The first two concern "parity" or representation of inerrantists on faculties, administrations, and boards (Continued on page 2)

Displaced persons flock into land-locked Rwanda

By Dianne Randolph

KIGALI, Rwanda (BP)—Southern Baptist missionaries in Rwanda are working to ease the plight of thousands of displaced persons pouring into the small East Africa nation across its northern border with Uganda.

Sketchy news reports indicate the ethnic Rwandans living in Uganda—many residents for more than 20 years—apparently were evicted without notice. Reasons are not clear.

On an initial trip to one of two camps they surveyed, Southern Baptist missionaries Crawford Keese of Rwanda and Fred Sorrells of neighboring Burundi, brought back a woman who had given premature birth to an incredibly small baby en route to Rwanda. The woman had no clothing to cover her body. The missionaries clothed her and took her to a hospital where the baby was treated for bron-

chial pneumonia. But help came too late. The baby died.

They also reported finding a small child, about five years old, wandering around camp crying. He was lost and couldn't speak any of the languages of the people in the camp. The missionaries gave him food and clothing but have little hope of finding his pa-

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What's inside?

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"Where are you hurting?"

Body Life breaks tradition

By Anne W. McWilliams

"People sometimes look at us as if we were goats among the lambs!" said Buster Wilson, pastor/teacher at Community Baptist Church, Laurel. The three-year-old church is a member of the Jones County Baptist Association. In some ways, it is not so different from other churches, but in some ways it does dare to be different.

The members have broken with tradition, for instance, in the innovative formation of the Sunday evening service, a part of which they call Body Life time.

"Body Life time," explained Wilson, "is simply an extended time during the evening service where we allow the members (not the professionals) to minister to each other."

On October 3, the service began at 6:30 p.m., as usual, with the singing of choruses and Scripture passages and favorite hymns—the pastor's wife, Pat, at the piano, and Alan Morgan, chairman of elders (more about the elders later), leading the singing.

Then, with Morgan as moderator, guiding the discussion, the members shared with each other some of their problems and victories of the week, their answers to prayer, their sorrows, their joys. Questions were thrown out: Where are you hurting? What are your needs? What scripture have you studied this week that you would like to share? What are your prayer requests? The people readily reached out to each other in this way, revealing the depth of their care and concern for each other.

"We oversee the service, to see that all is done 'decently and in order,'" commented the pastor later.

He added, "It has been amazing to see the people take this concept and begin to realize they all have spiritual gifts to use in building up the body. The scriptural basis for this kind of activity is found in Eph. 4:11-16; 1 Cor. 12; 1 Peter 4:10, 11; and the obvious activities of worship of the early church in Acts and 1 Cor. 14. Ray

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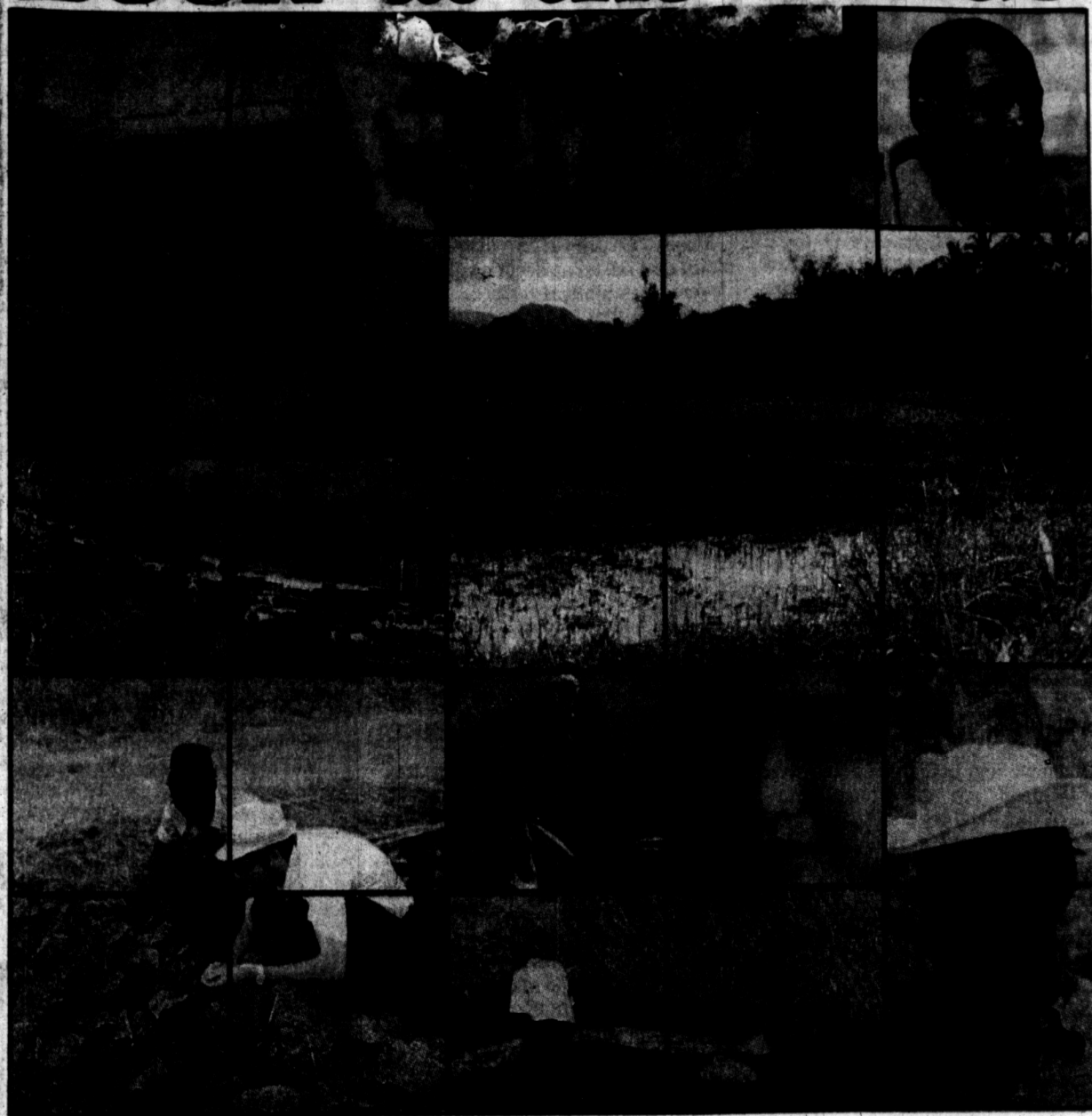
Golden Triangle joins Baptist Memorial system

MEMPHIS—Golden Triangle Regional Medical Center in Columbus, Miss., has joined the Baptist Memorial Health Care System through a shared services agreement, Bill Smith, administrative assistant at Baptist Memorial Hospital, announced.

Through the arrangement, Golden Triangle also gains membership in Voluntary Hospitals of America, a Dallas-based cooperative that affords members participation in a variety of cost-saving and revenue-producing programs. Baptist Memorial also is one of the 46 members of the five-year-old organization.

Through its affiliation with Baptist Memorial, Golden Triangle receives

Look at the Fields



Week of Prayer
for Foreign Missions
November 28 to December 5, 1982

Lottie Moon Christmas Offering
National Goal: \$ 58,000,000

Future of 'Counter Force' undecided, Sherman says

By Dan Martin

ASHEVILLE, N.C. (BP)—The future of a group organized to counter a "takeover" of the Southern Baptist Convention by inerrantists is not at all decided, Cecil Sherman says.

Sherman, pastor of First Baptist Church of Asheville, N.C., and a leader of the group organized two years ago, said the future course of the group—known variously as the "friends of missions," "denominational loyalists" or "moderate-conservatives"—will be decided at a meeting of the 15-member steering committee Nov. 29 in Atlanta.

"Our group will decide at that time whether we will continue or not," he added, responding to comments Nov. 15 by Kenneth Chafin, pastor of South Main Baptist Church of Houston, that the group was being disbanded. Chafin and Sherman helped to form the group and are its most visible leaders.

"It is very difficult to keep from being discouraged on our side," Sherman said. "I understand exactly why Kenneth said what he said. We have been trying to save drowning people who don't want to be saved; trying to alert editors who don't want to be alerted."

Both Sherman and Chafin participated in a meeting Nov. 12 in Irving, Texas, of forty denominational leaders to discuss the future and the state of the denomination. It was chaired by SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas.

The struggle is between a group of inerrantists who want to turn the denomination to a more conservative stance and those who wish to keep it in the middle of the road.

"There is a political party of inerrantists," Sherman said. "It is the party of (Adrian) Rogers, (Bailey) Smith, and Draper. (Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., was SBC president in 1979, and Smith, pastor of First Southern Baptist Church of Del City, Okla., was pres-

ident 1980 and 1981.)

"Their party has been in control since Houston (1979). I don't know how long they will continue to be in power," he added.

Sherman said the inerrantists are in the "majority position at this time. I am not going to give you a bunch of weasel words to say they aren't. We have only one forum for Southern Baptists and that is the SBC (annual meeting). We only count once a year and for the last four years they have won ... fair and square."

He said one of the discouraging things for the moderate-conservative camp is that "what support we have in high places is often vacil-

lating. It often seems the denominational leaders (heads of the 20 SBC sponsored agencies and state newspaper editors) overlook evidence. It seems they are so intent on harmony that it has become the end all."

When the steering committee—including Chafin—meets in Atlanta, Sherman said, "one of the things that we will have to consider is whether we will step back and let the convention be managed by these people (the inerrantists)."

"We believe we have had some restraining effect," he said, adding that the "SBC is caught up in a lively debate and the verdict is not yet in."

(Martin is BP news editor.)

Moody theology draws Arkansas resolution

By Dan Martin

LITTLE ROCK, Ark. (BP)—Arkansas Baptists passed a strongly worded resolution calling on Southern Baptist Theological Seminary trustees to "consider the termination" of theology professor Dale Moody because of his views on apostasy or falling from grace.

The controversy became public Aug. 16, when David Miller, director of missions of the Little Red River Baptist Association in Heber Springs, president of the pastor's conference and member of the executive board, brought a motion to the executive board calling on the seminary to "eliminate (these) heresies" concerning Moody's teachings.

Miller's motion was modified to ask Moody to respond in writing on his stance on apostasy, and for Seminary President Roy Lee Honeycutt to explain the matter. Moody, who has taught at Southern for 41 years, responded by requesting that a chapter of his book, *The Word of Truth*, be printed in the Arkansas Baptist News magazine.

The resolution concerning Moody was brought to the floor of the annual meeting by Clyde Glazener, pastor of Calvary Baptist Church of Little Rock, and chairman of the resolutions committee. It noted Moody "has challenged the biblical doctrine of security of believers" and urged Arkansas Baptists to "reaffirm our belief ... (that) all true believers endure to the end and are kept by the power of God through faith unto salvation."

The original resolution ended with a request that Arkansas trustees on the Southern seminary board "share this resolution with officers and trustees" of the seminary.

Glazener, a former professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas, said the resolutions committee rejected a more strongly worded resolution and urged passage of the committee's ver-

sion, admitting that it was not what many messengers wanted.

Messengers wanted the stronger wording. Jerry Hogan, pastor of Baring Cross Baptist Church in North Little Rock, presented an alternate ver-

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Buster Wilson leads service.



"To teach the principle of serving, everyone must serve someone else," said Buster Wilson, pastor/teacher, Community Baptist Church, Laurel. During Body Life time on Sunday evenings at Community Church, everyone must serve someone else, at refreshments time. No one can serve self. Above, Emmy Thompson, member of Community Church, serves Elizabeth Courtney, of Laurel, a visitor.



Thanksgiving

Thanksgiving is a time to enjoy one's blessings and to thank God for all that he has done. (Photo by David F. Haywood, BSSB).

Moody theology draws Arkansas resolution

(Continued from page 1)
 sion which requested "trustees of Southern Baptist Theological Seminary consider the termination of Dale Moody and any other professor or teacher or assistant who advocates apostasy as true doctrine in any of the teaching institutions under your direction or supported by the Southern Baptist Convention."

Messengers approved the stronger worded resolution by an estimated 85 to 90 percent majority, but only after heated debate.

Surprise

Moody delivered the opening address of the pastor's conference, preaching on Hebrews 10:26 and II Peter 2:20, which he said "are the clearest of the 48 passages in the New Testament" warning against falling away. He said people who think "they can believe and be baptized and live like the devil" are "going to get a surprise at the Judgment."

He said his listeners "can bark at me with creeds and confessions and clichés every day, but you're never going to move me unless it is with the Holy Scriptures."

Another Pastor's Conference speaker, Jimmy Milliken, a New Testament professor at Mid-America Baptist Theological Seminary, an independent school in Memphis, Tenn., suggested: "If I come to the concept that baptism is necessary to salvation, when I ought to be honest and join the Campbellites, if I come to the concept that the Bible teaches apostasy, then by the same logic I ought to be honest and join some other church."

Moody, when told of the resolution, commented: "Apparently very few Arkansas Baptists even bothered to read Chapter 55 of my book. If they had read the chapter, they would have learned that my interpretation of the New Testament teachings on apostasy is supported on every passage from the writings of A. T. Robertson, who taught at Southern for 46 years."

He noted he has been teaching his beliefs for 41 years and Robertson for 46 before him. "It is utterly inconceivable that it suddenly has become a heresy."

Moody, 67, said it is "dishonest to claim that the term 'security of the believers' is a biblical term... I have pointed out that I have been unable to find the term in Baptist literature before Aug. 5, 1841... It entered into Southern Baptist literature on May 3, 1873. Surely they (Arkansas Baptists) know the New Testament was written before that date."

He added: "If I have in any way departed from the Bible, which I believe from Genesis through Revelation, let someone write out why he thinks I have departed from the Bible, and then give me equal space to reply."

Moody said he "does not intend to retire or to resign until my retirement time (age 70) under pressure. I may retire this year, or this coming year, if this pressure is removed."

Discussing issue

Southern Seminary President Roy Lee Honeycutt said the seminary administration has been discussing the issue with Moody "since I came to office" in the spring of 1982. He added that he "has not been inundated by complaints... only one person (Miller) has raised the issue."

He said Southern "is not ignoring the issue, but is trying to take a deliberate approach rather than rushing headlong. My position now is that we are going to continue Dr. Moody teaching and are weighing some way to strike a balance."

Of the resolution, Honeycutt said the seminary "will receive it and will respond to it with integrity and seriousness, hearing their concerns. I think that is all they intend for us to do. I think we ought to avoid any precedent which would suggest there has been a change in the historic Baptist polity concerning the relationship of a state convention to an SBC agency or institution."

Honeycutt said his main concern is the Abstract of Principles, which is signed by every professor at the seminary. Moody first signed it when he joined the faculty in 1944, and again in 1980, when he became a senior professor.

Honeycutt said he wrote a letter to Moody suggesting several options to

resolve the conflict. One was retirement, which Moody has declined. He did retire at age 65 in 1980, then served two terms as a senior professor and currently is "at the midpoint of a five year contract." He no longer has tenure, and faces mandatory retirement at age 70.

The president said Moody "will be teaching next semester. The students have already preregistered for his classes, and it would be disruptive for us to take action."

Moody has asked for and received a leave of absence from June 1, 1983 through July 30, 1984. Whether he would return for the 1984-85 school year is unresolved.

"The issue we are confronting is a man who has taught here more than 40 years, who has made a tremendous contribution and is now in the last few months of his teaching. I do not think it would serve any good cause (to ask for his resignation or retirement)," Honeycutt said, adding any official action would have to be taken by the trustees at a "regular meeting" which would not convene until April 12-13.

(Martin is BP news editor.)



Chaplains from across the state gathered for a banquet at the Baptist Building the evening of Nov. 8, during the convention. They elected new officers, left to right: Ed Dowdy, chaplain at the V.A. hospital in Gulfport, president; Robert Jones, chaplain at the Mississippi Baptist Medical Center, secretary; and J. C. Renfro, director of missions, Rankin Baptist Association, vice president. Carl Hart, Home Mission Board, SBC, was guest speaker.

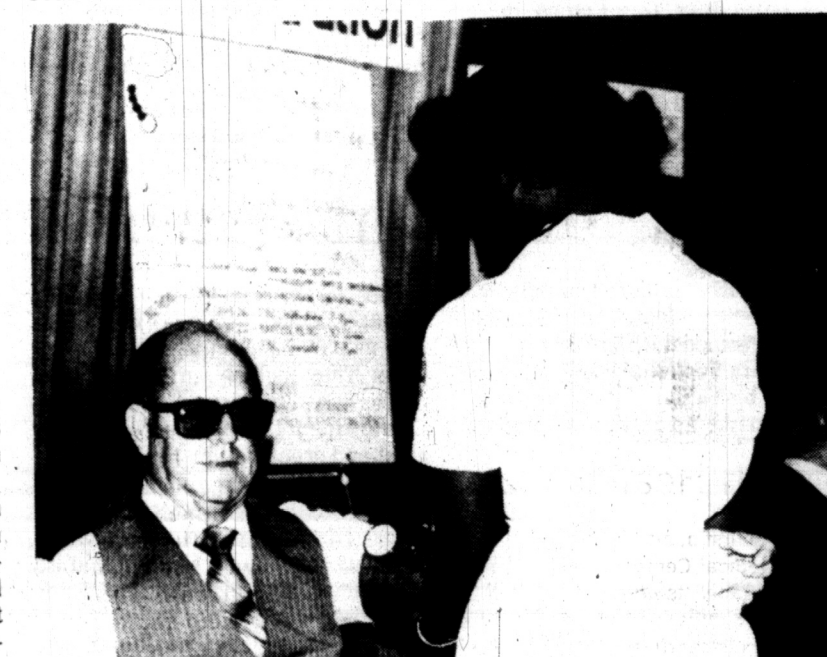
Convention candids



Tom Gambrell, manager, Baptist Book Store, and Bill Baker, pastor, First Church, Clinton, discuss the latest selections displayed in the Baptist Book Store exhibit at the convention.



Kids of convention-goers lick their lollipops while listening to a story read by Mrs. Oscar Williams in the day care center at First Baptist Church, Jackson.



Billy Ingram, pastor of Freedom Baptist Church, Laurel, gets his blood pressure taken by Yolunda Hooker, student practical nurse at Mississippi Baptist Medical Center. This was one of the procedures taking place at the hospital's exhibit booth during the state Baptist convention.

Breaks tradition

(Continued from page 1)

Steadman's book, *Body Life*, is a basic study in what we do also."

Community Baptist Church was begun in February, 1980, by a small group of believers meeting in homes. They first rented a building on Fifth Avenue, Laurel, but later bought a 2½ acre site on Audubon Road, and a double wide trailer in which they now meet. Wilson is full time pastor of the congregation, which totals around 85.

Men of the church are constructing a sanctuary on the property beside the trailer. But the pastor pointed out, "We are the building, as we work on this fellowship—not that one out there, the physical structure we are putting up."

At 7:10 p.m. came break time. All those present went back to the "meal" area in a back corner of the trailer chapel, to serve fruits and drinks. Everyone served someone else. No one could serve self. Every visitor was served refreshments; every visitor was introduced to every Community church member present. The purpose of the refreshment time, done thus, said the pastor, "is to teach the principle of serving."

"This Body Life service," he said, "has brought to our church over 200 visitors this year. We love it and much more importantly, God is blessing it."

At 7:25, the worship time resumed for Bible teaching, verse-by-verse study. That evening the pastor was teaching Ephesians 2:1-10, the first of a four-part series on "eternal security." He distributed printed outlines of his message. Pew Bibles had been provided so that each person present could follow the study with an open Bible.

Another unusual feature of the church is the fellowship family concept. "The fellowship family is a gathering of Christians who meet regularly for fellowship, Bible study, and for bearing one another's burdens." (Attendees or members who wish to participate in this "commit themselves to mutual spiritual development under the leadership of an elder of the church." The church has both deacons and elders.)

Also the church has a weekly radio program, the Week End Show, Sunday nights, 10 to midnight, on WNSL, Laurel-Hattiesburg. It won a statewide award last summer from the Mississippi Broadcasters Association for the most original program or series aired on an A-A market station. It is produced by Pastor Wilson, formerly of Richland, who has 13 years of broadcast experience.

This church has discovered the freedom to try new directions.

FCC tells of channels

WASHINGTON (BP)—Administrators of several Southern Baptist colleges and seminaries including Mississippi College met with officials of the Federal Communications Commission (FCC) Oct. 29 in a seminar on educational television.

The schools represented in the information meeting are in cities where a non-commercial educational channel is allocated by the FCC but not licensed. The educators heard SBC officials discuss eligibility, financing and application for and use of the vacant channels.

The FCC contingent included two of the agency's seven commissioners, Anne Jones and Stephen Sharp, and three top staff persons. Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission (RTVC) and American Christian Television (ACTS), chaired the meeting.

The FCC has reserved 615 TV channels for non-commercial educational use, like those associated with the Public Broadcasting Service and many colleges and universities. About 250 are in operation.

If licensed by the FCC, the educational stations would carry cultural and educational programming, much of which will be produced locally. In addition they can broadcast the programming of the ACTS, the proposed Southern Baptist TV network.

The educational stations would differ from the 125 low-power stations planned for ACTS and would be owned by the schools or related groups. Cable television systems are required to carry the signal of local educational stations.

David Allen commissioned by HMB

ATLANTA (BP)—Union Baptist Church in Atlanta, Ga., recently hosted a Home Mission Board

commissioning service—the first time such a service has been held in a Black Southern Baptist church. There were 102 missionaries appointed.

Emmanuel McCall, director of the HMB's black church relations department, preceded the commissioning of 102 home missionaries with an explanation of the black worship experience. McCall outlined three aspects of black worship—recognizing God for who He is, worshipping God through personal experience and worshipping God through sustaining loving relationships with others.

Gerald Palmer, HMB vice president of missions, challenged the 102 missionaries working in 25 states, Canada and Puerto Rico to remember "you are linked to the purpose of God—proclaiming the Good News in Jesus Christ which heals the sick, brings wholeness to broken lives and a home to the homeless."

Forty-five of the missionaries, including David Allen of New Albany, Miss., are church planter apprentices or otherwise working in church extension.

The second largest number of missionaries, 22, were commissioned to work with the HMB's Christian social ministries department.

Preaching workshop is coming soon

The Mississippi Baptist Preaching Conference for 1982 will be held Dec. 13 and 14 at Southside Church in Jackson.

The theme is "Today's Pulpit, Today's People," and the purpose is to have an in-depth workshop on Bible preaching, focusing on preparation and delivery, according to Leon Emery, director of the Church Administration and Pastoral Ministries Department, sponsor of the conference.

The conference will begin on Monday and close at 3:30 p.m. on Tuesday. There will be four sessions. Reservations may be made by sending \$10 to Leon Emery at Box 530, Jackson, Miss. 39205.

Principal speakers for the conference include Earl Craig, pastor of First Church, Jackson; James Barry, consultant in the pastoral ministries section of the Church Administration Department of the Sunday School Board; Peter McLeod, pastor of First Church, Hattiesburg; and Guy Henderson, evangelism director for Mississippi Baptists.

James Beasley, minister of music at First Church, Crystal Springs, will direct the music for the conference.

SBC leaders discuss depths of differences

(Continued from page 1)

of SBC agencies and in the literature and books published by the Baptist Sunday School Board.

The third concerns coverage of the views of inerrantists in denominational press. The fourth asks if assurances can be provided "that those theologians and denominational executives who do not adhere to inerrancy can be counted upon to state publicly, clearly, and unambiguously precisely what they do believe without hesitancy and without duplicity?"

The fifth seeks assurances that students who are inerrantists will not be harassed in state or SBC-related institutions.

His sixth question raises the issue of financial support. "Is there a plan by which all Southern Baptists may participate together in a cooperative way without the necessity of supporting that which is morally and theologically repugnant to them? The question here is not that of funding some things about which there is disagreement. The question relates to the funding of that, which to us, is unconscionable."

Radical revision

Patterson noted he is aware the answer could result in a "radical revision" of the denomination's unified giving plan, the Cooperative Program. He told Baptist Press he believes "There is either going to have to be a revision of the Cooperative Program—not an abolition, merely a restructuring—or it will suffer some enormous trauma. That is not a threat, but just an observation of what I see developing."

Patterson said he would "be very comfortable" supporting the Home and Foreign Mission Boards, but "could not support the Baptist Joint Committee on Public Affairs or the Christian Life Commission, as presently structured." He declined to say whether he could support the SBC seminaries or the other agencies "without giving it extensive thought agency by agency."

Adrian Rogers, who raised the issue of denominational support in an interview in Rome, Ga., last spring, reiterated he believes selective support of agencies which he can agree theologically is "second best. I think the best way is to believe alike and to work together."

Substantial difference

Rogers, pastor of Bellevue Baptist Church in Memphis, and former president of the SBC, added: "I don't think we accomplished very much except to agree there is a substantial difference. It is more than rhetoric, more than politics, more than semantics. The challenge before us is to see at what points we can cooperate without compromising basic convictions."

Harbuck commented he "feels a lot like Charles Dickens in the Tale of Two Cities. It was the best of times and the worst of times." He added the positive side was the sharing of ideas but noted there was no agreement as to ways these differences "can be composed in terms of denominational life."

He said that "our differences are probably wider than they have ever been; our diversity is greater than it has ever been." He said he believes "our confession of faith and our commitment to evangelism and missions, to the priesthood of the believer and the autonomy of local churches will permit us to stay together in great dynamic unity as a denomination."

Harbuck added he believes the denomination can remain intact, "provided that the judgmental spirit and exclusivist posture of fundamentalism does not insist upon a narrowing of our common faith to the point that many significant segments of Southern Baptist life are excluded."

"There is a strong tide of neofundamentalism in Southern Baptist life. The thing that is distressing to me is that fundamentalism is accompanied by an exclusivist character. Fundamentalists give others the right to hold different views, but insist their view is the only right and the only Baptist view. They also would exclude other views from the Baptist framework," Harbuck said.

He concluded, however, that "we have all imbibed the fundamentalist spirit and have not understood fully the fact that the heritage which calls us to be obedient to our own conscience also calls others to be obedient to their own consciences."

Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, was the only Mississippian known to be in the meeting.

Dan Martin is news director for Baptist Press.

Golden Triangle joins Baptist

(Continued from page 1)

care facilities. The hospital just completed a construction program and has opened 200 of its 276 beds. Tinnerman said.

Golden Triangle becomes the ninth institution to affiliate with the health care system owned by Southern Baptists in Arkansas, Mississippi and Tennessee. The 2,068-bed, three-unit Baptist Memorial Hospital in Memphis is the system's flagship. Other facilities are in Ripley, Covington and Union City, Tenn.; Hardy, Forrest City and Corning, Ark.; and Booneville, Miss.

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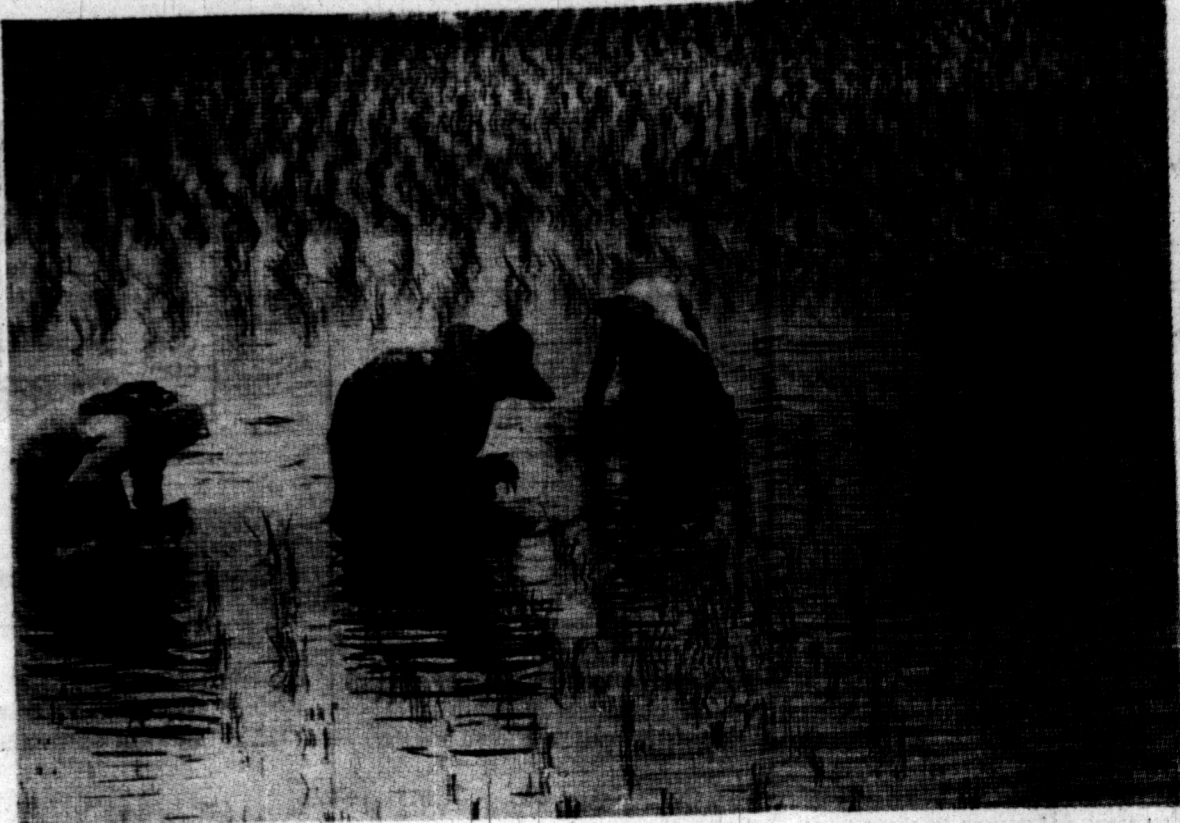
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Look at the Fields



Week of Prayer for Foreign Missions

November 28 through December 5

Jesus was concerned about lost people. The sight of them filled him with compassion. He wept for them. He compared them with fields ready to be harvested. He urged his disciples to get on with the business of bringing the lost to the Father. He pleaded with them to pray for more workers.

Jesus' twentieth-century disciples still heed his words. That's why Southern Baptists observe the Week of Prayer for Foreign Missions. From November 28 through December 5, they will gather in homes and churches to pray for lost people. They will also pray that more men and women will respond to God's call to missionary service.

The week of prayer will culminate with the Lottie Moon Christmas Offering for Foreign Missions. This year's national goal is \$58,000,000. It will go for the support of approximately 3,200 Southern Baptist missionaries in 96 countries who are working to bring in the harvest.

"The harvest is plentiful, but the laborers are few."

Lottie Moon Christmas Offering

National goal: \$58,000,000

Displaced persons flock to Rwanda

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rents. They believe he was brought by mistake.

Officials in Kigali, Rwanda, reported the continuing influx had reached 30,000 by late October and appealed for food, clothing and medicine to help cope with the problem. Rwanda is already one of the most densely populated countries in Africa with a population of more than five million squeezed into an area the size of Maryland.

United Nations officials say about 1,000 people a day continue to cross the

border and estimate about 120,000 people may eventually return to Rwanda, according to John R. Cheyne, the Foreign Mission Board's senior human needs consultant.

The Baptist Mission of Rwanda, an organization of Southern Baptist missionaries in the country, is using \$10,000 of relief funds from the Foreign Mission Board to distribute medicine, clothing and soap in cooperation with the Rwandan government. They are using \$65,000 of hunger relief funds to purchase food and utensils for preparing and distributing food. Some food and water is available.

The Baptist Union of Rwanda has provided two volunteer teams to help tackle the problem. One, under Keese's supervision, is building a base camp where various relief agencies will store supplies. The other is organizing worship services and other ministries for the camp residents. Meanwhile, plans call for housing

the displaced people in permanent camps. The mission and the union will assess what ministries they can provide on a long-term basis.

"We have found severe needs and the Baptist mission will give as much aid as possible using the hunger and relief funds generously donated by Southern Baptists," missionary Larry Randolph of Rwanda said. "Please pray for us and these thousands of people."

Rwanda, a former Belgian trust territory, is a land-locked nation bordered by Uganda, Tanzania, Burundi and Zaire. Southern Baptists began working there in 1977 after the Union of Baptist Churches of Rwanda invited them to assist the union and Danish Baptist missionaries already there.

(Dianne Randolph, Southern Baptist missionary to Rwanda, is press representative for the Baptist mission of Rwanda.)

Long-Range Planning seminar is set for Feb.

Establishing measurable goals and planning strategies to reach them are two things many church's never do.

A seminar is on the way to help church leaders learn how. A Church Long-Range Planning Regional Seminar is planned for Feb. 14-16, 1983 to be held at the Baptist Building in Jackson.

Organizers say about the purpose of such a seminar, that it is "a growth process designed to prepare a church to be intentional, with God's help, to make things happen in church growth and church development."

Seminar leadership will be Leon Emery, director of the Mississippi Baptist Convention Board's Church Administration-Pastoral Ministries department, and Truman Brown, Jr., prior planning consultant for the Baptist Sunday School Board.

Cost of the three-day seminar is \$40 for the first person paid from each church and \$20 for each additional person. For registration, write Leon Emery at Box 530, Jackson, Miss., 39205, making checks payable to "Church Administration Department." Refunds will be made if cancellations are received by Jan. 31.



"Christian Witness through Healing Arts"

"Christian Witness Through the Healing Arts," the first quarterly Christian fellowship program sponsored by Mississippi Baptist Medical Center's Baptist Student Union, dealt with witnessing in medical-related jobs. Panelists were, from left to right, Caroline Grant, MBMC social worker; D. J. McWhorter, radiation therapy technician; Beverly Smith, MBMC staff obstetrician and gynecologist; and Gene Rester, program emcee and chief x-ray technologist in MBMC's Cath Lab. Students from all health-related schools and other interested persons were invited. Smith and Kathy Bearden, MBMC's director of Student Activities, organized the program.

Bible Drill clinics slated for December

Bible Drill clinics will be conducted Dec. 6 to 9 in 15 locations in North Mississippi, according to Kermit S. King, director of the Church Training Department. In addition there will be two special clinics in the southern portion of the state Dec. 13 and 14, King added.

"The clinics are designed as training sessions for persons who have been asked to work with children and youth in their Bible Drills. They will be especially profitable for persons who have not previously helped boys and girls prepare for participation in the drills sponsored by the Church Training Department," King said.

Special workers leading these clinics include Ron Shearer of Brookhaven, T. O. Winstead of Clinton, Vivian Reeves and Lillian Walters of Jackson, Reuben Moore of

Philadelphia, Alton Yarbrough of Grenada, Sarah Golding and Joyce Gravlee of Tupelo, and Greta Lloyd of Starkville.

Clinics are scheduled on Dec. 6 at First, Cleveland; North Greenwood, Greenwood; Emmanuel, Grenada; First, Starkville; and First, Amory. On Dec. 7 the clinics are at Calvary, Greenville; Parkway, Kosciusko; First, Bruce; First, Macon; and First, Eupora. On Dec. 9 the training sessions will be held at Hernando, Hernando; First, Holly Springs; West, Marks; Oakland, Corinth; and Hillcrest, New Albany.

The southern clinics will be on Dec. 13 at First, Wesson; and on Dec. 14 at Pelahatchie.

Starting time in all instances will be at 7 p.m.

MasterLife Workshop to be held in Tupelo

A MasterLife Workshop for Mississippi will be held Feb. 28 to March 4 at Harrisburg Church, Tupelo, under the direction of Larry Roberts, MasterLife staff consultant for the Sunday School Board, and Larry Goff, approved MasterLife consultant for Mississippi, according to Kermit S. King, director of the Mississippi Baptist Church Training Department.

"MasterLife is a sequential, developmental, group-discipling program involving the use of special materials available only to persons who have participated in a workshop or who have participated in a MasterLife group. MasterLife groups meet for 26

weeks in intensive discipling study and activity," King noted.

Facilitators for this first of three workshops scheduled for Mississippi in 1983 will be Leo Barker of Baldwin, Fred Ater of Jackson, Ken McMillan of Byhalia, Linda Goff of Ellisville, and William H. Hardy Jr. and Nancy Aulds of Columbus," King added.

A registration fee of \$60 is required in advance, he pointed out. Registration information is available from the Church Training Department.

Other workshops scheduled for 1983 are May 23 to 27 at Second Avenue Church, Laurel, and Nov. 28 to Dec. 2 at Gulfshore Baptist Assembly.

Med center's REW will highlight Swor, Taylor

Religious Emphasis Week, Nov. 29-Dec. 3, at Mississippi Baptist Medical Center will be highlighted by Chester Swor, full-time religious speaker, and Sarah Taylor, whose husband, Howard Taylor, is pastor at Arlington Heights Baptist Church, Pascagoula. Mrs. Taylor will present a special music program at noon on Monday and Tuesday prior to Swor's message.

A coffee for MBMC's faculty and guests Swor and Taylor will kick off the week at 10 a.m. Monday. At 1 p.m. Monday Chester Swor, Sarah Taylor and the Religious Emphasis Week Team will dine together. At 3:30 p.m. Monday there will be a question and answer time led by Mrs. Taylor.

The medical center's Religious Emphasis Week was coordinated by Melissa Hux, chairman of the service committee and a senior practical nursing student; Karen Wolverton, BSU president and a senior radiologic technology student; and Kathy Bearden, director of student activities at MBMC. Miss Bearden said that the



Swor

Taylor

public is invited to the noon program in MBMC's subway auditorium on Monday, Nov. 29, and Tuesday, Nov. 30.

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Low self-esteem

Why do so many persons have low self-esteem? M.B.

Low self-esteem is the number one American family disease. It is taught and caught in families, often perpetuated by the school system and by many preachers and church leaders.

Contrary to popular preaching and some "religious" music, we are not worms or creatures of little worth. God thought us worthy, or he would not have created us. Christ thought us worthy, or he would not have died to redeem us, and he taught that we ought to love others as we do ourselves. Self-love or self-affirmation is different from self-glory or self-elevation, which is thinking "more highly than we ought to think."

Someone has said that children are good listeners but poor interpreters. What is said by the parent may intend to motivate but is heard by the child as a put-down. For example, a parent says, "You ought to know better"; but the child hears, "I don't know much." The parent says, "You are naughty"; the child hears, "I am bad." A parental question, "Why can't you be good?" may be interpreted as "I don't know how to behave," or "Don't talk to me like that" as "I can't express my feelings well."

We are told to edify one another in Ephesians 4:29. That means we are to build each other up. Parents should learn to respect the feelings of children, not expect them to act like adults, and make a difference between bad behavior and a bad child. To be sure they need correction at times, but more often they need praise and affirmation.

A parent should remember that there are other influences at work with their child: the media, peer pressures,

relatives, school, leisure reading, church leaders, et al. However, when the parent makes a positive approach in building self-esteem, he may expect self-affirmation, self-love, and self-confidence on the part of the child.

Consult your Bible concordance for references on parent-child relationships. Study Parent Effectiveness Training by Gordon, possibly available from your community library. From the Baptist Book Store, Evelyn Duvall's Handbook for Parents, Growing Parents, Growing Children by Wayne Grant, Hide or Seek by Dobson.

Address inquiries to Intensive Care, the Baptist Record, Box 530, Jackson, MS 39205.

Essay contest is announced

The fourth annual National Alcohol Abstinence Essay Contest sponsored by the Preferred Risk Mutual Insurance Companies of Des Moines, Iowa, has been announced as open to all high school students who seek to participate in this event. The emphasis of the contest is on "total abstinence as a voluntary and complete non-use of all forms of alcoholic beverages."

The awards for winning essays are 1st place, \$1,000; 2nd place, \$750; 3rd place, \$500; 4th place, \$250, and 10 honorable mention places of \$100 each. The deadline for the essay is Feb. 28, 1983.

Further information about the essay contest plus instructions and rules can be secured from the Christian Action Commission, Box 530, Jackson, Miss., 39205.

Editorials

To "look at the fields" is to work

by don mcgregor

When the Master admonished us to "Look at the Fields" (John 4:35, NIV), there is a possibility, perhaps even a probability, that he was not trying to shame us into working but simply realized that once we had allowed ourselves to observe what was going on around us and the ever present need we would realize that our place is in the fields and that we need to be there as quickly as possible.

"Look at the fields" is the theme for the 1982 Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

There is not much of us can do about making our way personally to a foreign nation to get involved in the harvest that is beginning to be experienced all over the world. In his closing address at the Mississippi Baptist Convention, Foreign Mission Board President Keith Parks told us that the harvest is truly under way in numbers

that are too great to keep up with.

But most of us can't go. In the first place, a great number of us are far too old to be commissioned as career missionaries. We still can look at the fields, however, as we search for understanding through prayer. The Master will point out the need for harvest and we will understand that we need to be involved immediately. Because of the fact that we can't go to the foreign field personally, we will understand that the alternative that is offered to us is to provide a way of helping others who are already there by helping them financially. The money that we can send can help them immeasurably in preparing for and taking care of the harvest.

We will have to be careful in applying this process, however. There is a field right around each of us; and as we lift up our eyes through prayer to look

at the fields that are across international boundaries, there is a great likelihood that we will also see the one that is just across our property line. And once we have seen it, we will be convinced of our need to be at work in it to help with the harvest there.

This is the season of emphasis on foreign fields, however, and we need to give our attention to the needs there as well as those right at hand. And the Master, in discussing the need for harvest in Matthew 9:36-38, pointed out that there are not enough laborers to take care of the harvest. This was borne out in Parks' message to the convention. He said the only limit to the harvest in our world today is that there are not enough workers to witness to those who want to hear. Jesus said to pray for more workers.

Nov. 28 through Dec. 5 is the week of prayer for that very thing. So our mandate is clear. We are to pray for

workers to go to the fields to help with the harvest that is waiting.

The national goal for the Lottie Moon Offering is \$58 million. This all will go to the foreign fields to be used in helping to gather the harvest. The need is great. This amount of money will provide about 46 percent of the Foreign Mission Board's total budget for next year.

The missionaries do amazing things with Lottie Moon money. They multiply it many fold. They use it for buildings and equipment and whatever else they need in order to present an effective witness.

Mainly, they use it in gathering in the harvest, in directing immortal souls into the way of the Lord.

Yes, we have only to look to understand and to know that we must be involved. We cannot remain indifferent and idle.



"WE REFER TO THE W.M.U. DIRECTOR AS OUR 'OPTIMIST IN RESIDENCE.'"

Faces And Places

By Anne Washburn McWilliams

I'm a millionaire

I'm a millionaire, and I'm going to frame my million-dollar bill and hang it in my office to prove it. One problem is, though, that I can't spend it anywhere but Argentina, where it was printed. Another problem is that this million dollars (in pesos) won't buy an awful lot, even there.

With the missionary, Susie Plunk (would you believe a piano teacher named Plunk?), I and my four fellow (or rather sister) travellers, rode the subway to the heart of Buenos Aires. While Susie went to the exchange to swap our pennies and dollars for centavos and pesos, we waited among the flowers and fountains on the palm-lined Plaza de Mayo, in front of the Casa Rosada. That's the Pink House (not the White House) where the president of Argentina has his office.

Susie explained that, approximately, in U.S. dollars, 1,000 pesos now equals 2c; 10,000 pesos—20c; 100,000 pesos, \$2; 500,000 pesos—\$10; and a million pesos—\$20. Was I ever glad I'd brought an extra billfold, for suddenly I had reams of money! When it was time to pay for anything, I nearly went crazy trying to pick out the right bills. By the time I got my wad unrolled and found what I needed, one of my friends had paid my bill. Pretty soon (I strongly suspected), they were thinking of me as a cheapskate who used my poor arithmetic as an excuse not to pay.

At a famous barbecue restaurant downtown in B.A., where Susie helped us read the Spanish menu, we got barbecued chicken breasts, green salad, French fries, Sprite, and almond ice cream with hot chocolate syrup, for \$130,000 each. Beef is so plentiful in Argentina that at another restaurant I got a steak dinner for \$75,000.

Prices are much higher there since the war, according to a recent article in *Commission*. For instance, missionary Janie Garrett said a purse that cost \$15 (U.S.) last January would probably now cost about \$75 (U.S.). A monthly salary worth \$200 (U.S.) before the war ended had dropped in value to \$50 (U.S.) in July. Inflation in August in Argentina stood at 137 percent.

A newspaper at the Cordoba airport cost 8,000 pesos. As we drove over a mountain and past a lake to Thea, Bob Garrett stopped at Biale Masse to buy gas, at 7,900 pesos per litre (how many litres in a gallon?) Bob said gasoline prices had doubled recently.

In the snack shop at Villa Bautista (Baptist camp), Cokes sold for \$500

and chocolate bars for \$800. I didn't indulge often, for by the time I had climbed into my top bunk and unrolled my money and found the right number of pesos, it was time to go somewhere besides the snack bar.

Wednesday afternoon, Mark and Cecile Alexander drove with Pattie Dent and me to see a museum of gems and stones. Later, we stopped at a sweater shop in La Falda. I bought W.D. a beautiful soft sweater, real wool interwoven with rabbit hair, for \$1,000,650. After spending that much, I was ready for a delicious drink Mark and Cecile bought me, called the *traga largo* (the "long swallow"), made of pineapple, strawberry, and peach juice.

On a brief bus journey Friday afternoon up into the mountains to La Cumbria and Los Cocos, I got a little leather map of Argentina for \$135,000 and two dolls, a gaucho and a senorita, for \$49,500 each. That night I still had a billfold packed full of money. In the dining room at camp, Leon White and Jimmy Simpkins saw me counting my bills, and agreed to take them off my hands in exchange for a million dollar bill. I kept it, as a gift to myself. Every time I look at it, I'll remind myself that I really am a millionaire.

At this Thanksgiving time, I have been counting my blessings. As I think of a world full of woes, I know that in my circle of love and security and warmth I am rich—no, not in dollar bills, but rich beyond my ability to recount.

At the Mississippi Baptist Convention the other week, Ignacio Loredo said "If God is leading you and taking you there (to Argentina, Uruguay, or Paraguay, on volunteer mission), it's not the money that's important." I had no idea how I'd pay my way to Argentina, but I opened a special savings account. God gave me the strength to write extra articles at night, and inspired editors to buy them. He led the Daniel Memorial WMU to ask me to speak one Sunday morning and to give me an honorarium. He sent some people to my garage sale. He led my Sunday School class and teacher to help out with love gifts. I bought a dress—then took it back and put the money in my Argentina account. I bought some shoes that tore up—I got a refund and saved the money for Argentina. And when October came, with these, and one whole pay check, I had enough to buy my ticket. In fact, God has never asked me to do anything by myself, without his help.

My Father is rich, and I thank him for making me one of his heirs (James 2:5).

Thanksgiving should be everyday

Thanksgiving is purely an American observance. It was first observed in 1621 when the Pilgrims set aside a day to give thanks for their first harvest. The practice was continued year after year. President Abraham Lincoln proclaimed the last Thursday in November as Thanksgiving Day.

Originally it was intended to be and was for many years a time of thanksgiving, of giving thanks to God for his bountiful blessings.

It was a holiday, however, and we Americans are prone to make use of our holidays for whatever reasons suit our fancy. It became a time of family reunions and football games. There is

nothing wrong with either, but there seems little reason to set aside a national holiday for only those functions.

This is Thanksgiving week end. More than likely, by the time these lines are read, Thanksgiving Day will be over; for our paper is dated on Thursday, and there was no mail delivery.

We are still in the Thanksgiving season, however, and we may already have had our family reunion and watched a football game. Let us not allow this special season to get by without observing it as it was intended. Let us take time during the few days of this Thanksgiving season to make it a

time of personal praise to God and a time of thankfulness for his mercy and blessing.

We have only to reflect momentarily to understand that the Lord has been merciful. This is an American holiday. Just to live in America is a form of blessing that cannot be ignored. We complain about many things, but we need to be thankful for the privilege of complaining, and we need to realize that, complaints and all, we are in much better circumstances than people are in most of the rest of the world.

In much of the world people line up trying to get in the grocery store to buy

bare necessities. We line up trying to get out, and the reason for the line is that we have bought so much that it takes a great deal of time to check out each person.

We are a free people. We can worship and witness as we choose, though we are not consistent in the practice of either.

These are blessings that are not enjoyed by a great portion of the world, however; and surely we will not fail to express our thankfulness to God for giving us such an environment for our lives.

It should be so not only in this season but every day of the year.

The actions of the convention

Only two resolutions were passed by the Mississippi Baptist Convention this year, but both were highly significant. In both cases the *Baptist Record* will be seeking to give support in whatever way it can to the needs that the resolutions address.

The first of these two resolutions announces that 1983 has been designated as "The Year of the Tithe." The complete resolution was printed in last week's issue, but it seems well to point out here that the resolution notes the strength that "will be given to the churches and to world missions causes when our people understand and accept the tithe as a minimum guide for giving." It points out that one of the major needs in churches is to teach and lead members to understand and accept the Biblical tithe as a minimum guide for support of the Lord's work.

The resolution lists seven points of action suggested for implementing its cause, including emphases on tithing in churches, Sunday school lessons concerning its need, sermons from the pulpits, teaching by families, and as a

basis for contributions. It asks the *Baptist Record* to call on church lay leaders "to support a tithing emphasis in the churches during the year." This we will be pleased to do with all of the ability we can muster.

The other resolution speaks to the drug traffic in the state. It also was reproduced last week, but it would be well at this point to note that the resolution notes that drugs contribute to "pervasive, destructive, and corruptive practices" that destroy lives and character and challenge law enforcement and civilization. It opposes the use, sale, and trafficking in illegal drugs, encourages strict enforcement of laws governing the sale and use of such drugs, and expresses concern and sympathy for those caught in the web of drugs in any form. It expresses a dedication to pray for the recovery and rehabilitation of the victims of drug abuse.

Two other resolutions presented to the convention were not acted upon by the convention. One opposed the production of a condensed version of the

Bible by *Reader's Digest*, and the other called for a fact-finding commission "to consider charges that policies and practices at Mississippi College are contrary to the standards of Mississippi Baptists." Both of these resolutions and the discussion relating to them were presented in material on the convention last week.

Additional action taken by the convention that bears particular recognition is a motion that passed unanimously and was subsequently acted upon that the convention pray for Ricky Edwards, recently resigned pastor of Pass Road Church in Gulfport, his family, and for the church and its leadership. Just prior to the convention Edwards was arrested by federal authorities for violation of currency regulations. According to those close to him, he maintains his innocence of the charges. His innocent or guilt, however, was not a factor in the decision of the convention to make him and the circumstances surrounding him a matter of prayer.

Therefore, because of the high inspiration provided by the messages deli-

vered to the convention and because of the responsible nature with which the convention handled the matters placed before it, it was a fine convention.

Its influence will be felt throughout the world, and that's what it was all about. It was, essentially, a missions meeting. That is what it was supposed to be, and it was.

Gremlins at work

An inadvertent typographical error in an article two weeks ago by W. Levon Moore changed the meaning of a sentence. Moore had written, "I have been on the lonely side of an issue before, and I may be the only one in the state who feels this way about this matter." That was the way the galley proof sheet read; but printed in the paper was the sentence, "I have been on the only side of an issue before." It was the result of the operation of a force known to newspaper people as type gremlins.

The title of the article was, "Let's reverse this trend."

Letters to the Editor

Letters to the editor must be limited to 300 words, and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the *Baptist Record*.

Ministry in Honduras

Editor: Glenna and I are rejoicing that we were able to make a successful visit to Managua, Nicaragua, October 14-31. After our first effort to return on September 4, was frustrated when immigration officials did not allow us to enter, we were subsequently granted permission to visit.

During our stay there we were able to visit with numerous friends, speak to five churches, arrange some pending business with the Nicaraguan Baptist Convention and our mission there, and to secure permission to ship out our household furnishings and personal possessions. We originally planned to stay nine days but necessary paper work delayed us. During that time we felt the Lord was leading and strengthening us during what was an emotional and tense experience. The greatest struggle was that of breaking emotional ties we have with so many friends and churches.

We felt a strong spiritual warmth among church-goers and a deep fraternal love. At the same time we could detect the tensions and scars left by the revolution and its on-going influence.

We would like to thank Mississippi Baptist friends who have prayed for us during recent months. We are grateful to God that He allowed us to return, have a good visit, arrange mission business there, and to bring out our household and personal things.

Even though our service in Nicaragua has been terminated, we will continue to love the people and churches there as we did when we lived there. Now we feel free to give ourselves completely over to the Lord's work here in Honduras. Even though the door for our ministry in Nicaragua has closed, the Lord has opened before us another door for effective service. We're grateful for that. Southern Baptists have a wonderful missionary team serving here throughout all the country in a multifaceted ministry including evangelism and church development, medical and Christian social ministries, and theological education, all in cooperation with the Honduras Baptist Convention.

Stanley D. Stamps
Apartado 2
La Ceiba, Honduras

On firing pastors

Editor:

This is in response to the article by Don G. Nerren, pastor of New Zion Church in Braxton. I quote the last paragraph of the article, "The epidemic of firing pastors must be stopped."

I was raised in a home where I was taught to obey authority that included the police, teacher, principal, priest, pastor, aged, etc. At age 66 I still respect authority and especially God's man. Times are changing and no pastor can hide behind the title of "Reverend" and use it for a shield to cover up his laziness, unconcern, immorality, and even disbelief! If a lazy, worthless store clerk can be fired, why not a shiftless pastor?

Oh, you say, there are no pastors like that!! Wrong!!

Let me give you several true illustrations.

1. The man who stands up in his pulpit week after week and brazenly tells the congregation, the deacons, and the Lord whom he has promised to serve that he did not have time to prepare his sermons because he was too busy. Too busy was private business!

2. The man who advises the congregation that the Lord's Supper is not important—it's only a memorial.

3. The one who says the church does not need any special prayer groups—the Wednesday night prayer service takes care of that.

4. The guy who uses the tithes and offerings from one whole Sunday to repair and add on to his own, private house located miles away from the church.

5. The one who prays to Father Abraham!!

6. The scores of preachers who have replaced the Gospel with plain old garbage.

7. The social climber who starts a ministry and just as soon as 3 new converts are added he wants to start build-

ing a new church and put everyone in debt. This has happened four times in our town and the result has always been decrease in attendance and decrease in spirit.

I can go on and on. I do not recommend firing either for pastor, clerk or butcher or baker, but sometimes blatant misconduct demands it.

Name withheld
by editor

Thank you for writing, but I feel you must be acquainted with different pastors from those with whom I am acquainted. Your letter was too long, so it had to be cut.—Editor

Aim at heaven and you get the earth thrown in. Aim at earth and you get neither. C. S. Lewis

My entire theology can be condensed into four words: "Jesus died for me." Charles Spurgeon

Annuity Board assets exceed \$1 billion

By Ray Furr

DALLAS (BP)—Assets of the Southern Baptist Annuity Board have exceeded \$1 billion for the first time in board history trustees were told in the fall meeting.

Darold H. Morgan, board president, told trustees that increased member contributions and management of the contributions moved assets beyond a

billion dollars considerably ahead of schedule.

Trustees approved an \$8.8 million budget for 1983, a 13 percent increase over the 1982 budget. Major projects funded for 1982 include continued preparation for a new proposed church annuity plan; expanded marketing and promotion to the churches of the convention, the expansion of the church insurance system and a records update program for the retirement system. A freeze on hiring persons for new positions until July 1983, was announced as a measure to reduce personnel costs.

Other actions included the approval of a 13th Check amounting to 10 percent of the annual benefit of annuitants receiving benefits as of Nov. 30, 1982, and were receiving their retirement checks before Jan. 1, 1980, if investment earnings do not substantially decrease. A two percent good experience credit was granted to Plan A participants accounts.

In compliance with the new Tax Equity and Fiscal Responsibility Act of 1982, an amendment was adopted to allow members in the Southern Baptist retirement program to contribute up to \$30,000 or 25 percent (whichever is less) of their annual compensation to their pension plans.

(Furr writes for the Annuity Board.)

Book Reviews

CHILDREN ARE WET CEMENT by Anne Ortlund (Fleming H. Revell, \$8.95, 188 pp.). Mrs. Ortlund, author of several books, and an award-winning musician, is wife of Raymond Ortlund, pastor of Mariners Church, Newport Beach, Calif. In this book she writes in her usual intriguing style, with candor and simplicity. She stresses the importance of adults "reaching across the 'generation gap' to children, in love and humility, while they are still moldable and impressionable." She says, "The way a child thinks of himself later on, before God, will have been very much influenced by the way you've talked to him, treated him, handled him." First she writes of her own childhood experiences, remembering impressions that were made on

her own life by her parents and others. Section 2 brings in the children in the reader's life. Then Mrs. Ortlund tells of her own four children, giving details on how she and her husband have sought to mold them and encourage them and affirm their worth. She explains that it is important to affirm a child "because a child who is truly accepted by his parents . . . can grow up learning to accept himself . . . He'll be able to admit his own failures and weaknesses. He'll be able to forget himself and love others." The final chapter is for everyone—for all are "wet cement children of eternity." Recommended reading—and especially for parents of young children.—AWM

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MKs are special people

By Lola M. Autry

Children of missionary parents are called MKs, meaning missionary kids, and they are children with special problems and special blessings. The calling of their parents is first to the Lord. This does not mean the children are neglected, but it does mean adjustment to the work of their parents is a daily thing. To some as they grow older come feelings of insecurity, of not truly belonging anywhere. They are U.S. citizens, but have very little first hand knowledge of their country. They are not citizens of the country in which they grow up, and rarely feel completely at one with it. High school age children in Argentina often are sent to the American School in Buenos Aires, having to leave home and family at an early age in order to receive the education their parents want for them.

MKs are often precocious children, and this in itself can be a problem. They benefit from the education of their parents, plus an independence born of necessity, and the knowledge that they were born into homes of parents who were "called out" by God. Often they are intellectually ahead of their age group, and because of this a number of younger MKs do not attend public school, but are taught at home. This creates some problems while doing away with others. For these precocious children boredom can be a problem. A Bible study was being told to a young group at the Camp. A six year old spoke, "I'm bored!" he announced. "I've known this story all my life."

Picture mentally the Baptist camp at Thea in the low sierras of Argentina. It is October and the time of the MasterLife Conference for missionaries in Argentina, Paraguay and Uruguay. In one of the bungalow dormitories two small children are asleep. The time is midnight. The door to the room is open just enough that a child's cry can be heard. Outside, seated on the cold hall floor, are the children's parents. They are studying materials for the MasterLife Conference. These parents attended conference sessions beginning about 8 a.m. and lasting, with brief recesses, until about 10 p.m. Now it is time for them to study their "lessons." But what of the children? The children are asleep, and the parents are concerned that they rest well, and this is why the couple sitting on the hall floor: available if needed; sacrificing their own comfort that their babes might be undisturbed.

Pattie Dent of Holly Springs, Anne



Rob Crockett, 5, son of Robert and Annette Crockett, missionaries to Argentina, studies with Joan Peterson, member of First Baptist Church, Pensacola, Fla. Rob's paternal grandparents were born in Mississippi.

McWilliams and Donna Durr of Clinton, Joan Peterson of Pensacola, Fla., and I, of Hickory Flat, in Argentina to teach the missionaries' children during the conference—were familiar with this nightly scene. There were other parents sacrificing in other ways for their children, but none was more graphic than the couple in the hallway.

MKs, like their PK counterparts, are expected to be models of good behavior, but as has been observed many times, when Preachers' Kids get together anything can happen. So, anything can happen when MKs from different countries get together. One MK at the camp expressed every day her feeling that no one liked her. Another showed her feelings of insecurity by drawing flags of the USA and of the country where her parents served, again and again. Still another drew pictures of herself showing that she considered herself ugly. Self-portraits were always stringy-haired and fat! A boy, accustomed to doing as he pleased, could not understand why the teacher remained calm when he became angry with her. He was surprised at her answer: "Because I love Jesus and He loves you, I love you, too." At the other end of the age spectrum were those who were overconfident and overly sufficient; wanting nothing from peers or adults except to be left alone to have their own way. Some older children were inventive in the kinds of pranks they played on others.



Lola Autry of Hickory Flat and her MKs (ages 6, 7, 8) show their puppets. Left to right with Mrs. Autry are Nelson Ortiz, Jeremy McEntire, Eddy Roaten (Mississippian), Debbie Daniels (standing) Janell Garrett, Elizabeth Dubberley, Jonathan Ford, and Jeana Benfield.



Donna Durr of Clinton, right, relaxes with some of the (at least) 23 youths, sons and daughters of missionaries, to whom she taught the January Bible study unit on James, and with whom she participated in crafts, and recreational and music activities.

Does all this sound normal to parents? It should. Because MKs are children just like ours. They need an abundant amount of love and understanding. From observation at the camp I believe that most parents of these children know of and seek to supply these needs.

In spite of problems MKs have special blessings. Because of their situations they are blessed with parents who try harder than most parents to fill in the gaps in their lives. They are blessed with parents who teach them early the truths of God's Word, and pray earnestly and continuously for their children. They are blessed because their salvation is not left to a hope, but is actively sought under our Lord's leadership. MKs are blessed because they are taught the order of priorities. Even the youngest are aware that some things are more important than others. A three-year-old boy was brought to his teacher at the camp after the evening meal. The child looked at his mother and said—with tears in his eyes—"Mommy, I want to be with you, but if you just have to go to that 'dumb old meeting' I'd rather stay here."

MKs are SPECIAL PEOPLE with SPECIAL PARENTS. Let's love them, and let them know it.

(Lola M. Autry, photographer and author, lives near Hickory Flat. She is the widow of a Baptist pastor, the late E. A. Autry.)



Pattie Dent of Holly Springs reads a story to MKs (the 2's and 3's) Jerry Joule, Becca Garrett, Becky Daniels, and Kevin Vick.

Staff Changes

Wellman Church, Lincoln County, has called Tommy Middleton as minister of music. Middleton is a student at Mississippi College.

Mrs. Patsy Guy Nelson has accepted the position of minister of music at Shady Grove Baptist Church, Lincoln County.

Beth Chandler has resigned, effective Dec. 31, 1982, as minister of youth/activities at First Church, West Point. She plans to enter Southwestern Seminary, Fort Worth, Tex.

Nelson Crozier has accepted the call as pastor of West End Baptist Church, West Point.

Sylvarena Church's pastor, Matt Buckles, has resigned to accept the pastorate at Goss in Marion Association.

Ron Mumbower will begin Jan. 15 as minister of counseling at First Church, Jackson. He is finishing a residency requirement for the doctor of education degree in psychology and counseling from Southwestern Seminary. He is minister of Christian counseling for Southcliff Church, Fort Worth, Tex.

Mumbower's hometown is Albuquerque, New Mexico. He was graduated from Oklahoma Baptist University before entering Southwestern Seminary. He has had experience as a resort summer missionary at Chimney Rock, N.C., as a teacher, and as a counselor.

Michael L. Edwards has joined the staff of North Oxford Baptist Church, Oxford, as minister of music. He was minister of music at First Baptist Church, Hot Springs, Ark., for five years. Edwards was graduated from Mississippi College and Southwestern Seminary. The pastor of North Oxford is Lloyd R. Humphrey.

Tishomingo Chapel (Alcorn) has called Victor Ward as pastor.

Charles F. Page is now pastor of the Peach Creek Baptist Church, Panola County. He was pastor of churches in Arkansas and West Tennessee before accepting this position. He and his wife teach in Memphis and spend weekends at the Peach Creek parsonage. He attended Union University, Jackson, Tenn., received a B.S. degree at Memphis State, and attended Southeastern Seminary, Wake Forest, N.C.

Calvary Baptist Church, Waynesboro, has called Larry L. Ballard as pastor. He is a native of Gadsden, Ala.

and is a graduate of Jacksonville State University, and holds a Master of Divinity degree from Southern Seminary, Louisville, Ky. He has done additional work toward the Master of Religious Education degree. Ballard has served in the music and pastoral ministries of churches in Kentucky and Alabama. He goes to Calvary from Blue Ridge Baptist Church, Wetumpka, Ala.

Morrison Heights Church, Clinton, has called Jennie Rebekah Britt of Barnwell, S. C. as music assistant. Miss Britt is a graduate of Columbia College, Columbia, S. C., and received the Master of Church Music degree from Southern Seminary. From 1979 to 1981 she was pianist and younger children's choir director in Green Acres Baptist Church, Louisville, Ky. Recently she has been teaching public school music in Barnwell. She is the daughter of Glenn Britt, retired pastor, and Mrs. Britt.

Oak Grove to mark 100th

Oak Grove Baptist Church, Winston County, will celebrate its 100th anniversary on Nov. 28.

Activities will include Sunday School at 10 a.m.; worship service at 11 a.m.; dinner on the grounds; a 1:30 p.m. program in which a history of the church will be presented by Mrs. Jean Thomas, and former pastors will be recognized.

Jerry Stevens, Winston director of missions, will bring a devotional message. Ivan Reynolds and Carolyn Anthony will direct the music. W. A. McPheeters is the pastor.

Corinth wins attendance banner

Corinth Baptist Church, Jasper County, won the high attendance banner at Jasper County M Night which was held at Corinth Church Nov. 1. It was the tenth consecutive year Corinth had won the attendance banner. Edd Holloman is pastor, and Dwight Mapp is Church Training director.

First Church, Moss won the efficiency banner with 96 percent yearly average. Bethany Church placed second, with 92 percent average.

V. R. Crider dies

V. R. Crider, 74, Baptist minister, died Wednesday, Nov. 17, at Mississippi Baptist Medical Center, Jackson. Funeral services were held Friday, Nov. 19, at Cleary Baptist Church, where he was a member, with burial in Brady Cemetery, Jeff Davis County.

He was born Sept. 10, 1908, in Lincoln County, Miss., and had lived in Florence for 20 years. His last pastorate was at Damascus Church near Flora.

Crider is survived by his wife, Mertie C. Crider; two daughters, Mrs. David Johnson and Sharon Crider, both of Florence; a brother, W. W. Crider of Columbia; a sister, Mrs. Gracie Helms of York, S. C.; and one grandchild.

Crider went to high school at Acadia Baptist Academy, Eunice, La. He received a B.A. degree from Mississippi College, and attended Southwestern Seminary. He was licensed to the ministry in Missouri in 1933 and ordained at First, Clinton, Miss., in 1938.

He had served pastorates in many rural churches of Mississippi, sometimes five at a time, and led many part-time churches to go to full time. During his five or more years at Damascus, he led that church to begin giving to the Cooperative Program, to place the Baptist Record in its budget, and to install its first baptistry.

Pine Grove to honor three ordained fifty years ago

Pine Grove Church in Magee will on Dec. 5 honor three men it ordained 50 years ago. In a recognition service at 11 a.m., Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, will speak. Glen Schilling, director of missions for Simpson County Baptists, will make a special presentation at 1 p.m., following dinner on the grounds.

The three men to be honored include Barney Padgett, the current pastor; C. J. Hughes; and Z. B. McAlpin.

Padgett and Hughes were ordained Thanksgiving Day, 1932, and McAlpin on Christmas Day that year.

The three have been pastor of a total of 63 churches in their 150 years of ministry. Hughes retired from Goodwater Church, Smith County. And McAlpin retired from Galilee Church, Rankin County.

Barney Padgett was born Jan. 26, 1910, in Smith County. After one year of college he taught in the public schools of Simpson County for nine years, while serving rural pastorates. Then he got his B. A. degree from Mississippi College and Th. M. degree from New Orleans Seminary. He was baptized at Pine Grove Church (Simpson) at age 17.

Padgett married Mary Ludie Gill, and they had four children, one who died in infancy. He has served as pastor of 25 churches, the longest pastorate at Valence Street Church, New Orleans.

Padgett

Grove Church (Simpson) at age 17.

Padgett married Mary Ludie Gill,

and they had four children, one who

died in infancy. He has served as

pastor of 25 churches, the longest

pastorate at Valence Street Church, New

Orleans.

C. J. Hughes, born Oct. 1, 1909, lived in Pine Grove Church community and in various other places in Simpson County. He married Winnie Jane Meadows.

Hughes attended Clarke College and received the B.A. degree from Mississippi College. He served as pastor of 29 churches in seven adjoining counties (Scott, Simpson, Smith, Jasper, Jones, Covington, and Lamar), as well as First Southern Baptist Church, Tombstone, Ariz., and First Baptist, Picacho, Ariz.

After a heart attack in 1973, he recovered and served as pastor of Goodwater (Smith). Later, when he found the pressures of the pastorate too great, he retired. Now he lives near Florence.

Z. B. McAlpin was born Feb. 15, 1899, in Smith County. He finished high school at Smith County A. H. S. and began teaching in 1919—and taught school for 45 years. He got a B.S. degree from Mississippi College in 1928 and did a year's graduate work at Southern. During 1929, he surrendered to preach.

McAlpin He married Pearl Rankin, who is now deceased; they had seven children. McAlpin served as pastor for 46 years. He lives now near Magee and is a member of First Church, Magee.

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Church, Magee.

Carroll Jackson, minister, dies

Carroll Jackson, 76, of 130 Manchester Avenue, Jackson, died Nov. 20 at Miss. Baptist Medical Center. Funeral services were held Nov. 22 at Wright and Ferguson Funeral Home Chapel, with burial Nov. 23 in Moore Memorial Gardens, Arlington, Tex. Jackson, a retired minister, was a member of First Baptist Church, Jackson.

He is survived by his wife, Ruth Bond; sons, Richard A. Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz.; and Chuck Bob of Jackson; daughters, Mrs. Walter (Vera) Brown of Garland, Texas, and Mrs. Melton (Carol) Kunkel of Coperas Cove, Tex.; two sisters; seven grandchildren; and three great-grandchildren.

Jackson was born in Granger, Tex. He was a former long time resident of Fort Worth, and had lived in Jackson, Miss., for five years. He was a former pastor of First Baptist Church, Grapevine, Tex., and had served other pastorates in Texas, Okla., Colo., and Miss. He was a graduate of Southwestern Seminary.

Revival Dates

Colonial Hills Church, Southaven: Dec. 5-10; at 7 nightly; Bill Stafford, Chattanooga, Tenn., evangelist; Tommy Vinson, pastor.

Glade Church, Laurel: Nov. 28-Dec. 1; evangelists, Tommy and Diane Winters of Tupelo; David Satterwhite, pastor.

Hot heads and cold hearts never solved anything. Billy Graham

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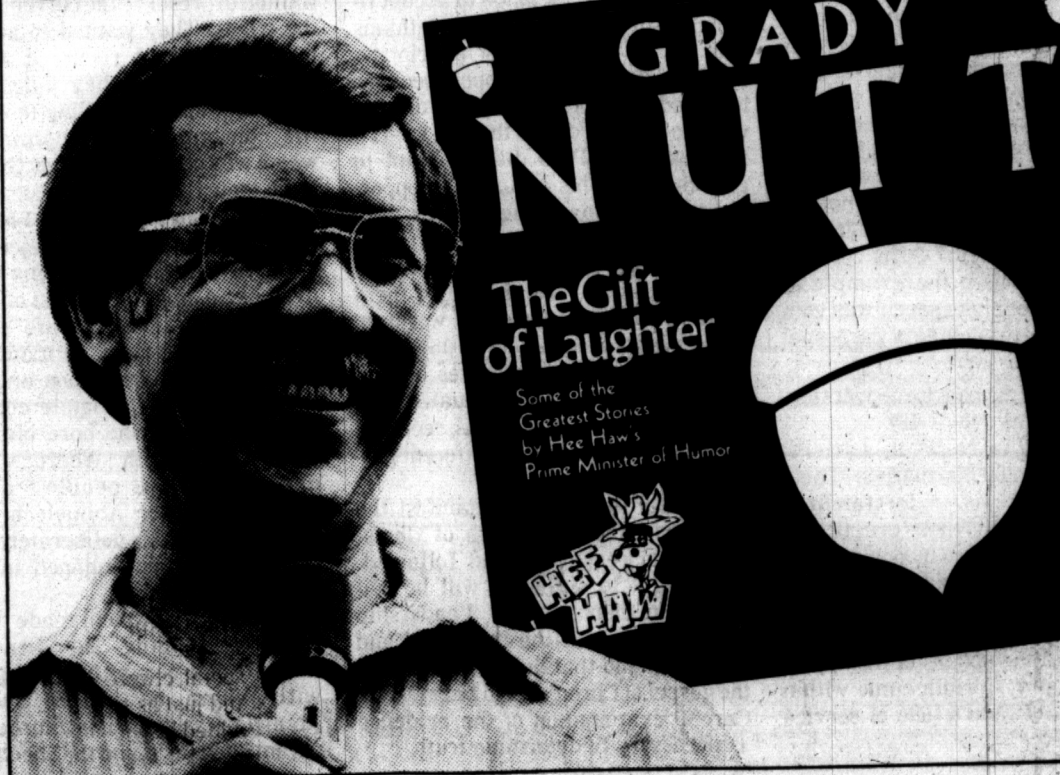
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The Prime Minister of Humor



SCRAPBOOK

A Thanksgiving Prayer

Gracious Father, as the mantle of winter casts its shadow across the fading flowers and fruits of fall, we pause to praise thee for the long days of summer when under cloudless skies the fields brought forth their bounty.

Merciful Father, as we revel in the material bounties of thy hand, may we also be grateful for thy goodness that hath created us, thy love that hath redeemed us, thy providence that shelters us, thy discipline that chastens us, and thy patience that bears with us.

Generous father, give us more. Give us hearts to love and praise thee, minds to know thee, wills to serve thee, feet to follow thee, eyes to see thee, hands to serve thee.

But most of all, give us of thyself. Without thee, the "fields strive in vain to look gay." The whole world is a mere trinket, a trifle. It is thee—and not thy gifts—for which we crave. Amen.

—Bob Hastings

Thanksgiving Day

Thanksgiving day, a special day
And what a great tradition!
To take a day to thank the Lord,
For another year's transition.

I thank him for America
For the beauty that I see,
From the white sands of her beaches
To her mountain majesty.

I thank him that I'm free to go
To church and worship there,
Also for friends and family
Who think of me and care.

Now I face another year,
A year that is brand new,
And may I live with a thankful heart
Each day, the whole year through.

—Ruth Norsworthy Crager
State Line

An autumn sky

Softly sighs the texture
Of Autumn's mellow sky.
Memories there reflected—
The joys of days gone by.

Lost in all that crispness,
Entwined and fused as one;
Are laughter, pain, and sorrow,
And labors we have done.

But I see more than memories
On Autumn's canvas spread;
I see visions of tomorrow,
Fulfillment of all He's said.

Oh, the joy that's coming
When I shall finally see,
The face of Autumn's Maker,
The One who died for me.

—Chip Davidson
Jackson

Revival Results

South Louisville Church, Louisville: Oct. 1-10; Gary Rivers, pastor, reports that as a result of a revival with Lee Castro of Nashville, Tenn., as evangelist, 88 made professions of faith, and two joined churches by letter. Of the 88 professions of faith, 32 joined the South Louisville Church for baptism and 13 joined other churches; thirty-three made professions of faith at a school, three at a nursing home, one at a shopping center parking lot, and six at the jail. "South Louisville Church has significantly increased in Sunday School and Church Training in both enrollment and attendance, during October," Rivers said.

First Church, Louisville: mid-October; 32 professions of faith; three additions by statement; Larry Taylor of San Antonio, Tex., evangelist; Jimmy Porter, pastor; emphasis on Sunday School attendance the beginning Sunday, on the theme, "One More Than Ever Before." Previous record was 433; and 447 came.

Evergreen (Winston): weekend revival; Oct. 29-31; Leonard Howell, pastor, Glenfield, New Albany, evangelist; the church had a sizable increase in Sunday School Oct. 31, with 161 present.



Yazoo City mission in Brazil

The Church of Hope, Baptist church in Rio de Janeiro, Brazil, David Gomes, pastor, has bought a building and property for its mission at Passa Quatro, with the help of First Baptist Church, Yazoo City, Miss. The building, top photo, has recently been remodeled. In bottom photo are homes of some of the Passa Quatro members. (The baby at right is holding a Bible.) First Baptist Church, Yazoo City, James Yates, pastor, also helps to provide a salary for the pastor of the Passa Quatro mission.

Missionary News

Mr. and Mrs. Warren H. Rush, missionaries who have been at the orientation center at Callaway Gardens, Ga., this fall, are moving this month to Senegal. Their address after Nov. 28 will be B. P. 3330, Dakar, Senegal, West Africa.

Earl and Mamie Lou Posey, missionaries to the Philippines, have completed furlough and returned to the field (address: Box 7, Baguio, Philippines 0201). She was born in Lucedale, Miss.

Elton and Dottie Gray, missionaries to Japan, are in the States on medical leave (address: 300 Walnut St., Marks, Miss. 38646). She is the former Dottie Eavenson of Marks, Miss.

Mary Alice Ditsworth, missionary to Indonesia, may be addressed at J1. Hegarmanah 77, Bandung, Indonesia. A native of Mississippi, she was born in Lucedale and grew up in Pascagoula. She was appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. Glendon D. Grober, missionaries to Brazil, have returned to the States for furlough (address: 717 North Hughes, Little Rock, Ark. 72205).

Dr. and Mrs. Thomas M. Starkey, missionaries to Benin, have completed furlough and returned to the field (address: Mission Baptiste, BP 137, Bohicon, Benin).

Corinth Church, Jasper County, has awarded perfect attendance pins to Diane McKee for two years perfect attendance and Shannon McKee for four years perfect attendance.

Easthaven Church, Brookhaven has ordained Billy Crider and Glen Holden as deacons.

Gerald Fowler was licensed to preach at Lowrey Memorial Baptist Church, Tippah County, Oct. 24. Richard C. Spencer is pastor.

Souenlovie Baptist Church, Clarke County, in October celebrated the tenth anniversary of its pastor, Parker Chancellor. Chancellor, his wife JoAnn, and daughter, Cindy, moved to Souenlovie from Alabama in October, 1972. During the ten years, Mrs. Chancellor has served the church as pianist. A new sanctuary has been constructed and is now free of debt. There have been many additions to the church by baptism and letter.

Gerald D. Dye was licensed to the gospel ministry Sept. 26 at Wallerville Baptist Church, Union County. He is available for interim, supply preaching, revivals, or pastorate. His address is Rt. 3, Blue Springs, Miss. (phone 534-6794).

Nancy Lynn Rice had her recital debut at Carnegie Recital Hall on November 15 at 8 p.m. She is assistant professor of piano at William Carey College in Hattiesburg. She received her early musical training in Huntsville, Ala. Also she studied at Peabody Conservatory in Baltimore, and later received a Master of Music degree at the Juilliard School.

Crowder Baptist Church honored C. A. Southerland on his third anniversary as music and youth director. A guitar was presented to him by the church. David Lee is pastor.

Mrs. Jamie Ford recently marked her 25th anniversary as church secretary at First Baptist Church, Hazlehurst.

Hepzibah Church, Jeff Davis Association, held a special recognition service Oct. 20, to honor Mrs. Pauline Chance, the church pianist for 46 years.

Chance, the church pianist for 46 years. The church gave Mrs. Chance a gift. Also each member contributed a comment, which had been placed on tape. A cake, with the numerals, 45, was served. Toxie Hedgepeth is pastor. When Mrs. Chance became pianist in 1936, E. B. Shivers was the pastor.

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Bible Book

Defense of authority

By Gene Henderson, pastor, Fairview, Columbus
II Cor. 10:7-18; 11:5

Paul wrote these final chapters in II Corinthians to appeal to a minority who were yet critical of him and his ministry. They were still influenced by false teachers who accused Paul of cowardice (10:1-6), weakness (10:7-11), and overstepping his authority (10:12-18). Paul countered these charges and vindicated himself through "foolish boasting" (11:1-12). He revealed the true character of his critics (11:12-15).

I. Response to the charge of weakness (10:7-11)

Paul's accusers confused his gentleness with weakness. They would soon realize their mistake if they did not comply in obedience. Paul argued that careful examination ("look at") would verify his consistency (10:7a). Apparently, the ringleader had expressed the personal conviction that Paul was not genuine in his Christian experience. Paul countered that personal conviction was not adequate. The evidence must be considered (10:7b). Paul could boast that he had nothing to fear when his authority was tested. The Lord had given him the ministry of edification not destruction (10:8). The church at Corinth was proof of Paul's ministry.

Paul apparently had been accused of inconsistency in his letters and in his personal conduct. In a tactful manner Paul countered the charge indicating that his deeds would match his words when he was present (10:11). His accusers were accurate in their assessment of his letters. They were weighty (impressive) and strong (direct). But his critics were wrong about his personal conduct. His gentleness was mistaken for feebleness. He did not attempt by Greek rhetoric (speech) to persuade anyone (10:7). His conduct was consistent with the example of Christ (10:1) and his speech was consistent with the preaching of the gospel (cf. I Cor. 2:1-5).

II. Response to the charge of overstepping authority (10:12-18)

Paul refused to resort to a foolish comparison with his critics. Their foolishness, lack of understanding, was manifested by their practice of measuring themselves by one another (10:12). Paul would examine himself only with regard to his God given ministry. He was certain that he had not exceeded the sphere of his appointed ministry. Corinth came within the purview of Paul's field of service (10:13).

Paul recognized two basic guidelines in the scope of his ministry. He was called as a minister to the Gentiles (cf. Acts 9:15; Gal. 2:9). Paul also determined to be a pioneer missionary. He did not build upon another's foundation. He planted the gospel witness in unevangelized areas (10:16b). The Corinthians were Gentiles and Paul was the first to preach the gospel to them. Certainly he was within the confines of his sphere of ministry.

Paul further explained his hope to preach the gospel to the regions beyond Corinth (Rome and Spain) when the circumstances at Corinth were settled and they had grown stable in their faith. He also hoped that they would support (enlarge) him in these mission efforts (10:15).

Boasting should be in what the Lord has done and not human achievement, Paul said. God will give the ultimate approval not the person boasting or his peers (10:18).

III. Revelation of the character of his critics (11:5)

Paul vindicated himself with reference to his critics by means of what he called "foolishness" or boasting. He did not want to do it, but he was compelled to do so because of the Corinthians (cf. 12:11) and his jealous love for them (11:2). He feared that they would be led astray from Christ and the gospel through subtlety and deception (11:3).

Paul was not in any way inferior to his critics, whom he called "super-apostles." His reluctance to accept financial support from the Corinthians was not an admission of inferiority. Paul had declined the support because he loved the Corinthians and did not want to be a burden to them (11:7-11). Furthermore, Paul did not want to give those like his accusers an opportunity to compare themselves with him in the matter of money (11:12).

Paul was, in fact, superior to the "super-apostles." He described them as false apostles, deceitful workers, and servants of Satan (11:13-15). They merely disguised themselves as servants of Christ. Paul insinuated that they preached another Jesus, received another spirit, and had a different gospel (11:4).

Spiritual leaders who manifest the meekness and gentleness of Christ should be respected and followed. Their right to authority will be evidenced in their conduct. Leadership that focuses upon the individual and not Christ and that denies or perverts the gospel of Christ should be rejected. Careful examination of the evidence is necessary to determine truth.

Uniform

Giving allegiance to God

By Charles S. Davis, associate professor of Bible, MC
Judges 8:22 to 9:57

A chapel speaker recently joked that an honest politician is one who when he's bought, stays bought. There are probably more jokes on dishonest politicians than on any other subject, and the myth that "politics is dirty" is a very ancient one and very difficult to dispel. One of the lessons which this Scripture passage teaches is that the selfishness which allows public offices to come into the hands of inferior men is a sin on the part of the more capable. In this election month of November we need to be reminded that whether by default or by our choices, we help determine the quality of our leadership.

I. Gideon's perceptivity (8:22-23)
By acting with faith, courage, and diplomacy, Gideon had proved himself to be an able and appealing leader. The men of Israel were willing to pledge their allegiance to Gideon, for they considered him a hero—the author of their deliverance from the Midianites!

Gideon, however, was a wise, sensible, and perceptive man. He knew that he was not the source of their salvation; he was only the channel of God's grace. His success in defeating the Midianites was not due to natural endowment but because of God's empowerment. Therefore, Gideon refused the request of the men of Israel to establish hereditary kingship. Their desire was certainly not all bad. They wanted to preserve the current unity of the tribes. They wanted to avoid the instability which recurred with the passing of each of their judges. However, they were unwilling to exercise the continuous faith commitment which was required to allow God alone to be their ruler.

II. Abimelech's politics (9:1-5)

Though Gideon firmly rejected the office of kingship, he seems to have lived like a king for the rest of his life. Gideon's self-indulgent life style included his marriage to many wives who bore him seventy sons, and a relationship with a Canaanite concubine from Shechem who bore him a son named Abimelech. Whereas Gideon had refused the people's offer of kingship, his son Abimelech had no such reticence. He deliberately sought the position, and engaged in power politics to secure it.

The men of Shechem made the mistake of judging the fitness of Abimelech to be king by the eagerness with which he sought the job. Abimelech arranged the murder of his seventy brothers, and the Shechemites

financed the hired killers. Only Jotham, Gideon's youngest son, was able to escape the mass murder. Abimelech had himself declared king in the city of Shechem.

III. Jotham's parable (9:6-21)
Mt. Ebal and Mt. Gerizim formed a natural amphitheatre around the city of Shechem. When Jotham heard that the Shechemites had made Abimelech king, he climbed the lofty heights of Mt. Gerizim and addressed the coronation assembly below. By means of a vivid parable, or fable, he showed them how foolish they were to make Abimelech king.

The fable dealt with the selection of a tree to become king over the other trees. The trees first offered kingship to the olive tree, but the olive tree chose to continue rendering service to God and man for which it was uniquely suited.

The fig tree, in turn, refused to forsake its important function of fruit-bearing and declined to exercise authority over the other trees.

Likewise, the vine was much too preoccupied with the production of grapes to desire the role of kingship, so the vine refused the offer. Only the choice of last resort, a worthless bramble bush which could provide no fruit or shade, was willing to accept the offer of kingship.

In the fable the olive tree, the fig tree, and the vine represented Gideon, who refused the kingship on the basis of God-honoring logic and loyalty. The bramble bush represented Abimelech, the worthless and dangerous fellow whom the Shechemites had chosen as their king.

IV. God's punishment (9:50-57)

After an abortive three year attempt to rule, Abimelech's relationship with his subjects turned sour. He sought to take over the city of Shechem and murder all its inhabitants. But a woman who had hidden in the tower of Shechem dropped a millstone on his head, fracturing his skull. To avoid the disgrace of being killed by a woman he asked his armor-bearer to kill him with a sword. The soldier did as ordered and Abimelech died.

Thus the man who gained power by the sword, died by the sword. He failed to recognize that his little kingdom was within the realm of the King of kings. The sovereign judge of the universe brought his judgment to bear upon Abimelech, who had climbed to power over the fallen bodies of his murdered brothers. God's moral judgment fell also upon the men of Shechem who had involved themselves in Abimelech's vicious scheme.

Life and Work

Faith and influence

By David McCubbin, associate pastor, First, Meridian
James 3

Influence has to do with the power or ability of something or someone to cause some kind of change in another without apparent force or authority. People are creatures of influence. We influence others and are influenced by others. It is a two way street with traffic on it constantly. For the Christian, the commitment to Christ as Lord should certainly have an effect on the influence he or she exerts on others.

James wrote of works as an integral extension of faith. "For as the body apart from the spirit is dead, so faith apart from works is dead" (2:26). He then cautioned his readers concerning the work of teaching. A teacher will be held more accountable because of his potential to influence others. James saw this to be true especially in two areas, the way the teacher lived and the use of the tongue.

Now, I have interpreted this as directed to teachers and aspiring teachers in the church. You might well say, "I'm not a teacher so it is not applicable to me." I don't think James would let any of us off the hook. Every Christian influences others by what he says and the way he lives. It's just that teachers have a greater sphere of influence.

The question might be asked, "Why should anyone become a teacher in a church if in doing so he is going to be held more accountable?" James certainly warned about jumping at the opportunity to teach for the wrong motives and without due consideration of the potential to influence others. However, we need to remember Jesus' parable of the talents. If we have the ability, the gift of teaching, we certainly cannot escape accountability by refusing to use it.

James gave another word that is very helpful. He said that a teacher would make mistakes (v. 2). He did not say, "Look, teacher, you had better never make a mistake in what you say or do!" He said in essence, "A teacher should never take lightly his position of influence."

Now let us look at the two areas of influence with which James specifically deals.

The Tongue (3:1-12). What is the part of the body that is the most difficult to bring under control? James pointed his readers to the tongue. The tongue is one of the smaller members of the body and yet can do such big things both good and bad. To emphasize the magnitude of what such a small thing as a tongue can do he compared it to three things. First, he com-

pared the tongue to the little bit placed in a horse's mouth by which the rider is able to control the animal. Second, James compared it to the rudder that allowed the pilot to set the direction of a big ship. And third, it was like a small spark that had the potential of creating a forest fire.

James pointed out that the tongue has such potential for evil. The spark (spoken wrong or evil) that leaves a vast wasteland or smoldering ashes is started by the fire of hell. It has its source from below. The tongue is so difficult to bring under control. It is so inconsistent. One moment it speaks truth and the next tells a lie. It can praise and curse. "My brethren, this ought not to be so" (v. 10).

The Life (3:13-18). One of the works resulting from faith is a life that exerts the right kind of influence. "... By his good life let him show his works..." (v. 13). A person who derives wisdom from above (God) develops certain virtues that have a positive and good influence on others.

There is another kind of wisdom that is "earthly, unspiritual and devilish" (v. 15). A person who is controlled by envy and selfish ambition should not boast of wisdom from above. Actually pride and boasting are totally inconsistent with godly wisdom. The wisdom from above is exhibited by meekness.

In verse 17 James gave the characteristics displayed by one who had wisdom from above. Such a person is pure, calmly certain and deeply sincere. This person is not abrasive in his dealings, rather exudes good will, calmness, understanding, helpfulness and seeks to uplift others. This verse is a good one to memorize, to study the meaning of each word and to internalize its message.

On the other hand the wisdom from below, boastful in its nature, stemming from self-centeredness, produces "disorder and every vile practice" (v. 16).

Finally, James wanted his readers to understand that Christian faith would influence relationships. Its influence would encourage men to live in peace with God and others and thus provide the environment for righteousness to grow.

Off the Record

Q. Why does an elephant sit on a marshmallow?
A. So he won't fall in the hot chocolate.